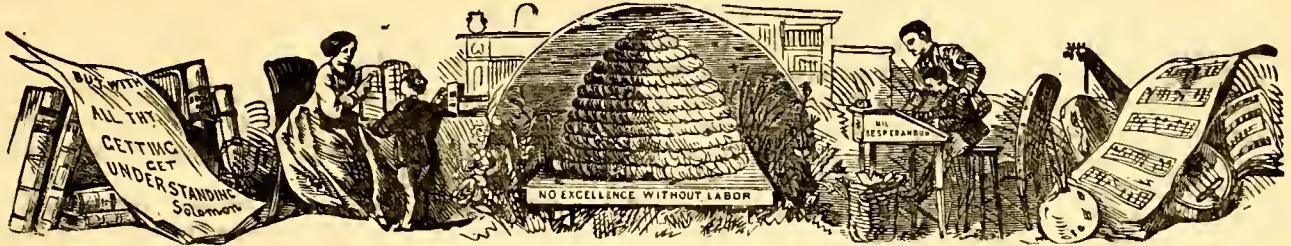


THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



VOL XII.

SALT LAKE CITY, OCTOBER 15, 1877.

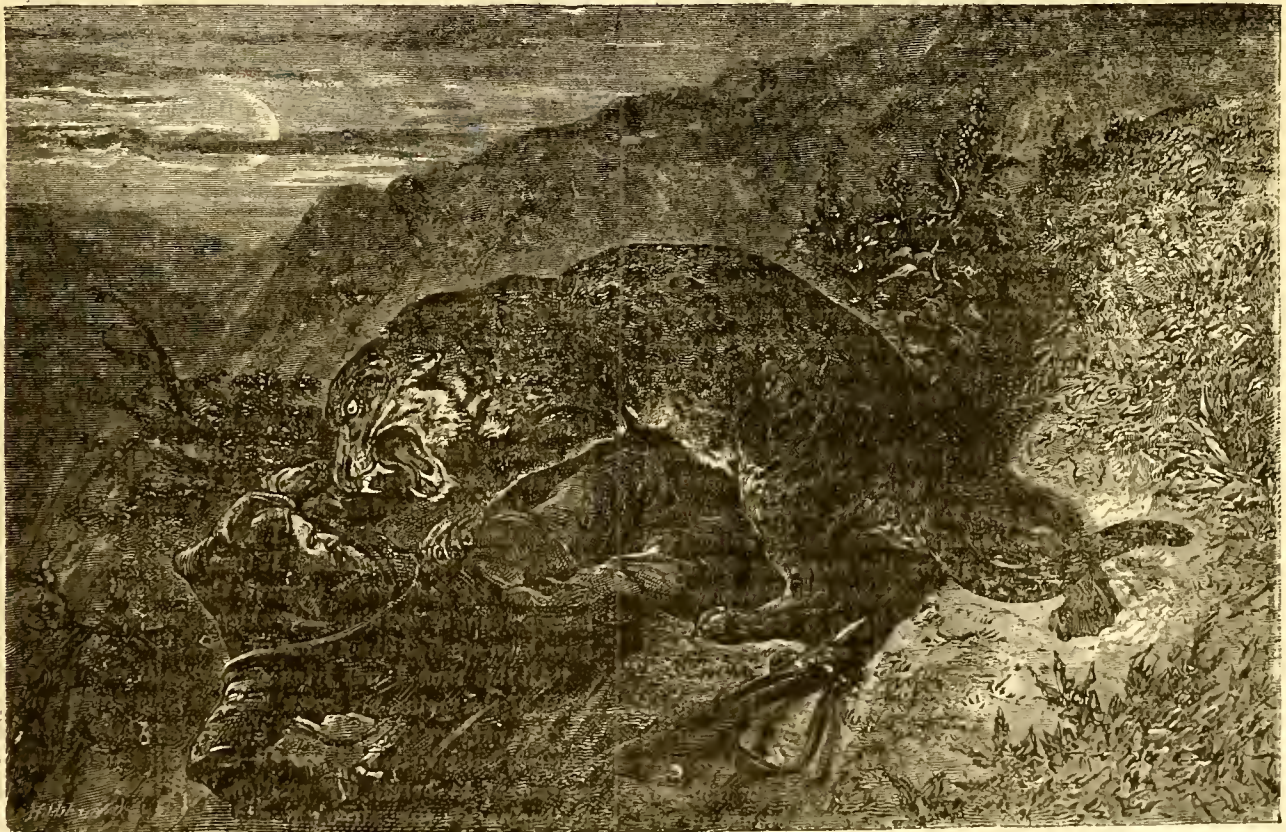
NO. 20.

A MIDNIGHT DUEL.

THE Leopard, or, as it is frequently called, the Great Panther, or African Panther, is a terrible animal. It is notorious for its ferocity, and possesses a most formidable amount of strength. In size it generally equals a three-year old lioness. Some have been seen which measured eleven feet from the nose to the tip of the tail. It will make a

its spring, it brings its captive to the earth in an instant. In Algeria, where it is common, it commits numerous depredations upon the herds and flocks of the natives, and is not less dreaded than the lion. Oxen, horses, camels, goats and sheep are its ordinary bill of fare.

If destroying the lion has immortalized Jules Gerard, the



bound of forty feet with surprising ease, and fall on its prey with the rapidity of a cannon-shot.

The Great Panther never hunts in the middle of the day, because sunlight is not suited to its sight; but when night comes its vision is perfect, and then it starts in search of food. The whereabouts of its prey, being discovered, it creeps with the noiselessness of a serpent until it has arrived at a distance from which it judges it can be certain of success, then, taking

pursuit of the panther has rendered another of his countrymen illustrious. We allude to Bombonnel, librarian of Dijon. This bold man devoted himself to leopard-hunting in Africa, an occupation which can only be followed by the methods pursued by Gerard and Chassaing against lions, and which is surrounded by even greater dangers.

Bombonnel published in 1862 a most interesting book, containing a description of his stirring adventures. We here

reproduce a chapter in which he relates a terrific struggle he sustained with a panther he had wounded; a fearful and almost fatal combat that occurred on the brink of a ravine. He thus describes the event:

"It was eight o'clock at night; we were dining, and during our meal discussing our projects for the morrow, when there arrived, quite out of breath, an Arab belonging to the tribe of Ben-Assenat. He told me that at sunset a panther came and carried off a goat in the presence of the goat-herd, and that he had seen it enter a ravine, where it was certain to be found. I was too anxious to meet the beast to hesitate an instant; dinner was left unfinished, and a rush was made at once to my weapons, notwithstanding the representations of several who wished to detain me, by observing that the night was very dark and the weather bad; but knowing that the moon rose at ten o'clock, and that I ought to be with the tribe before that hour, I started.

"The man who conducted me, in his endeavors to make a short cut, went along narrow tracks, and often through the brushwood. My hunting-knife bumped against my legs and caught in the branches; so, to get it out of the way, I pushed it round my waist-belt behind, instead of retaining it by my side. I mention this fact here, although it appears of but little importance, because, as will be seen hereafter, it was the means to which I owe my life.

"On reaching the tribe, I found the Arabs waiting for me. For a decoy they had got ready a goat and a stake to attach it to. They led me about a quarter of a mile from the douar, to the margin of a wide and deep ravine. Here they halted and explained: 'The panther is inside there; in this small thicket place yourself; we will go and fix the lure.' I was very much surprised they had chosen such a convenient position for me, and one which I could not have found without great difficulty. The ground was an inclined plane, which descended by a somewhat steep slope to the ravine, on the brink of which, facing from it, I took my stand. The Arabs drove in the stake on the higher ground, about twenty feet from me, and there tied the goat, then, wishing me good luck, ran off with all haste, not desiring to become intimate with the dangerous animal they believed to be in the vicinity.

"I had seated myself in the thicket, and had not drawn my hunting-knife from its sheath to lay it on the ground so as to have it handy, for a few minutes had scarcely elapsed, when separating the slender twigs which might impede its movements, quicker than lightning the marauder fell upon the bait. I held my breath, and hesitated firing, hoping the moon would afford me a gleam of light; a delay of some seconds thus ensued, for its rays only occasionally showed through the dark flitting clouds.

"But what was my astonishment to see the panther passing by me, carrying off the goat with the ease of a cat bearing off a mouse. It was about ten feet from me, and moving directly across; I could neither distinguish head nor tail, only a black indistinct mass. . . . The remembrance of my thirty-four unsuccessful nights flashed across my mind; impatience carried me completely away, and, forgetting all prudent resolutions, I pulled the trigger.

"My gun, a twelve bore, was loaded with 110 grains of powder and twenty-four slugs. The object of my aim fell, uttering guttural roars, at the same time dropping the goat. I had broken the panther's two fore paws; yet it had not seen from whence the shot came, and might have thought that the goat had exploded in his jaws.

"The slightest movement on my part would be certain to attract attention; common sense demanded that the most complete immobility should be observed; but fearing a surprise, I determined to stand up in my hiding-place to see over it, and be the better prepared for results. In rising a branch caught the hood of my cloak and threw it down on my shoulder. This was another of the providential chances to which I owe my life.

"The wily brute, now alarmed, did not utter a cry or a sound, but fixed its attention on the thicket and listened. A few moments passed, and I, hearing and seeing nothing, thought the foe dead.

"Crouching, and using every possible precaution, I issued from my shelter, carrying my gun with the barrels depressed and my finger on the second trigger. As soon as I was perceived the panther made a spring of ten feet towards me. I aimed at its head; but the rapidity with which it came was so great, and the darkness so intense, that I missed—my ball entering the ground, and the fire from my piece singeing the hair on its neck.

"The terrible brute now threw itself upon me, and bore me to the ground in an instant. I fell underneath on my back, with my shoulders caught in the brush that had served me as a place of concealment. First my foe attempted to strangle me, and fixing upon my neck, tore at it in indescribable rage. This was fortunately protected by the collar and thick hood of my cloak.

"With my left hand I endeavored to defend myself and push off my assailant, while with the right I made desperate efforts to grasp the hunting-knife that lay under me. The former it bit through and through, notwithstanding the woolen sleeve that covered it; it also gnawed my face horribly: one of the fangs of the upper jaw tore my forehead and went through my nose; the other fang entered at the corner of the left eye and broke my cheek bone. Incapable of resisting with one hand, I abandoned the useless search for my knife, and with my two hands, I convulsively grasped my assailant by the neck. It then seized me across the face, and driving its formidable teeth into the flesh, smashed the whole of my jaw. The noise thus caused sounded so painfully that I thought my brains were being crushed out. My face was in its mouth, from whence issued a burning, infected breath that stifled me. Still I clung to the foe by the neck, which was as large and hard as the trunk of a tree, and at length, with the strength of despair, I was enabled to thrust away its horrible head from mine. It then seized me by the left arm, and bit four times through the elbow. Without the large amount of clothing with which it was covered, it must have been crushed like a piece of glass.

"All this time I was lying on my back on the extreme brink of the ravine, my legs above and head downwards.

"The panther tried a second time to take me by the face; I resisted; but my strength was all but exhausted. Making a movement to better my position, it clutched my head. Gathering all the strength and determination that yet remained for a final effort, I disengaged myself, leaving my wadded cloth cap in its jaws. I had thrown the brute from me so vigorously that it slipped over the steep slope; the two front paws being broken, it could not check itself, so went crashing headlong, at the same time roaring, into the ravine.

"At last released, though not a moment too soon, I relieved myself, by spitting out four of my teeth and a mass of blood that filled my mouth. Entirely given up to the fury which possessed me, burning for vengeance, I seized my hunting-

knife, and, not knowing where the brute had gone, sought him on every side, to recommence the struggle (for I did not believe I could long survive my wounds). It was in this position that the Arabs found me.

"They told me that they heard the panther quite distinctly, and that its roars made their flesh creep; that they had no doubt as to its combat with me, but that they imagined it roared because of its wounds, so they judged it best not to sally forth until the sounds ceased.

"The thirst of revenge, and especially the mortification I experienced at not being the victor in a battle which I had sought, dominated over me to such a degree that I did all I could to find my antagonist, determined either to kill or be killed. But the Arabs dragged me to their douar, where they tried to bathe my face and bandage my wounds; but I would not allow them, and at once proceeded to the farm of Corso, which I reached at midnight. Judge of the astonishment of all its inhabitants, who the same evening had seen me start off strong and well, when they beheld me in my mangled condition.

"At my desire, the man who had carried me there on his mule went at once to Algiers for Doctor Bodichon, one of my intimate friends, in whose skill I had entire confidence.

"While the people at the farm were lavishing upon me their attentions, with an intelligence and good will which I shall remember all my life, I asked for a looking-glass. But they were afraid to gratify me, and pretended not to be able to find one. I, however, took a candle, and in spite of all they could say went to a mirror. My left cheek was torn and lay in my mouth, leaving the bone broken and exposed; the frontal bone could also be seen for a space of more than three inches; with regard to my poor nose, which was formerly aquiline, it was flattened, lacerated, and smashed in a fearful manner.

"Those who surrounded me were very sad, and less composed than myself. I read in their faces that they thought me a dead man; but I tried to reassure them, by telling them that the heart was still sound and cheerful. Previous to this I had often said that the happiest day of my life would be that on which, armed with only my hunting-knife, I should encounter a wounded panther or lion, so much did I reckon on the vigor of my arm.

"Now when I read, or am told, of the larger Carnivora being killed with hatchets and daggers, I can scarcely forbear laughing. Is it possible to attack successfully with any other weapon than a gun such a powerful and agile animal as a panther, a brute weighing from two to four hundred pounds, and whose weight is more than quadrupled by the length and impetuosity of its bound; a brute that falls upon you with the rapidity of lightning, and before there is time to make a movement of defence? Where is the Hercules capable of resisting such a shock?

"Notwithstanding the providential chance that placed me on the slippery margin of the ravine, and also notwithstanding the other favorable circumstances that protected me, if my late foe had not been deprived of the loss of its fore feet, I must have been lost. Even in the condition in which it was, if I had been able to seize my knife, I could not have prevented it retaining hold of me. On the one hand, I could not have had strength to push it off; and, on the other, I should not have been able to kill it quick enough to prevent its terrible jaws from mangling me. It will be seen, then, how fortune favored me. If from such a fearful struggle I came off with my life, it is because I was as desperate in

defending myself as the animal was savage in attacking me; but, above everything, I owe my preservation to God."

NAVAJO CUNNING.

BY JAMES S. BROWN.

ON the 3rd of July, 1876, I returned to the Moencopy from a very hard but successful tour of eight weeks through the Navajo country, whither I had been in company with Brothers S. B. Tanner and T. H. Haskell. The country occupied by the Navajo Indians extends from the Colorado river in the west to the Rio Puerco in the east; and from the Little Colorado river in the south to San Juan in the north. While traveling among the Indians in this country, we had visited some of their principal chiefs and patriarchs; and had been so kindly treated in every instance that we could sleep as soundly in one of their camps as if we had been in our own homes.

The evening after our arrival at the little outpost established by my party on the Moencopy, when some of the folks had retired to their beds in the wagons, and others had spread their blankets in the open air and retired to sleep, I stepped to the door of the house to go to my bed in the wagon. Just as I did so I heard a rush of horses, and in the next instant was confronted by the Navajo chief, Coma, and about fifteen warriors, each with his bow tightly corded in hand, and a handful of arrows. They dismounted in a very defiant manner, each letting out a long lariat to his horse, and stepped around, proudly snapping their bow strings as though they meant war.

You can imagine our surprise at the unexpected appearance of these Indians in our camp, and their menacing attitude after our pleasant experience in traveling among them. But, notwithstanding their threatening demonstrations, by the spirit of discernment that I had given to me that same moment, I knew that they had come to try our nerve rather than for any harm.

Our principal interpreter, saw just as I did, and we took the matter just as coolly as if it was an every-day occurrence. After a short chat with them, we showed them where they could sleep, and we went quietly to bed, telling them we would talk more to them in the morning when we were all rested.

I think they were not a little surprised to see us so calm and indifferent. They smoked and muttered for some hours, while we gave them evidence of sound sleep and unconcern by heavy breathing, if not snoring.

On the morning of the glorious Fourth and the Centennial anniversary we awoke to find our scalps intact and hair but slightly disarranged. We noticed the Indians' arrows had been quivered and their bows were unstrung. And yet the matter was not ended; for Coma gathered a few of his braves around him, and placed his own son, a beautiful boy about fifteen years of age, in the midst of the smoking circle.

Then Coma, speaking to me through one of his men who could talk in the Spanish tongue, said:

"We have heard of you and your people that have come into our country, and we have come to have a good friendly talk with you, and to say that this boy who sits here is my son, and that he, with some more young men led by him, have been down on the Little Colorado river to the 'Mormon' camps and stolen five head of the 'Mormons' cattle, and killed two and wounded another. We are afraid to go down there to talk

over this matter at the camps, so we came to ask you what we should do about it. We are willing to do what you say."

We then told them how such matters were settled among ourselves, according to the gospel, and assured them they need have no fears about going to the camps in peace to settle with our brethren there. We also told them we could not settle a matter by hearing only one side of it.

He then asked if I would send an interpreter with them.

I told him our horses were very tired and that the ride was nearly three hundred miles to go and return, but that I would write him a letter to the captain of the camp from which the cattle had been stolen, and request him to settle the matter on as easy terms as he could.

Yet he insisted on having one of us go with him, until finally we consented to do so.

At this we supposed the matter was settled as far as possible, yet it seemed that something was smoldering in their feeling, while there sat the boy looking as innocent and meek as a babe, impressing those who looked upon him with sympathy for him, and at the same time surprise at his guilt.

At this juncture I went out of the house and left them talking, and when I returned, fifteen or twenty minutes afterwards, I was told that instead of the Indians having stolen the "Mormons' " cattle, the "Mormons" had stolen cattle belonging to the Indians, and that the young man was not the thief, but the witness, as he had seen the "Mormons" take the cattle.

Now, lest some might think that we had merely misunderstood the Indians in the first instance, I will say that our interpreter got the same understanding in the Hopoe or Moquis as well as in the Navajo tongue from them, while T. H. Haskell and I got it in Spanish.

However, the shrewd chief would be pleased to have us think that our first understanding was incorrect, so that he might not have to make any explanation; but, finding that we did not get excited over the matter and that the course marked out for one party in error would apply with equal force to the other party in a similar case of error, a pleasant smile came over his countenance, and he said, "Now, my friends if you will write me a letter to the "Mormon" captains on the Little Colorado river, and explain the matter to them, that will do, without any of your party going with us."

When I wrote the required letter he laid a large blanket and small saddle blanket down at my feet, saying, "I give you these as a token of good and permanent friendship.

I told him I did not sell friendship, but would be friendly with him all the same without the presents, and that I had nothing to return the compliment with. He replied "That does not matter. That is the way the Navajos do when they make friends," and walked out.

On reflecting a moment, I thought of a valuable pair of saddle-bags, with patent leather covers, that I had. I soon got them and gave them to him, which pleased him very much, when he and his little warlike party rode off in peace, leaving us to enjoy the Fourth.

The facts in relation to the cattle stealing, as I was subsequently informed, were as follows:

Shortly after the brethren made their camp on the Little Colorado river some young, inexperienced boys, from Bro. Lot Smith's camp, while out hunting, came across some cattle that appeared to be perfectly wild. Thinking they had got into the wild cattle country, they pursued them and killed one or two, and perhaps wounded a third. The Indian boy happened to see them in the act, and this same old shrewd chief had

been to Bro. Lot Smith's camp, with a Mr. William Keems, as interpreter for him, had settled the matter and got his pay long before. It seemed, therefore, that he had just come to us to see what capital he could make out of the affair.

THE DARK HOUR BEFORE DAY.

BY G. M. O.

(Concluded.)

OTHER phenomena were now noticed, and with dread. The line of horizon to the south and west was of an inky blackness; and so oppressively hot, motionless and heavy was the atmosphere that it was impossible for the men to use any exertion in the boats. All hands were called on board, the boats were hoisted in and the cables raised out as quickly as possible. The mate, with the lead line, slung himself in the main chains, the captain intending to anchor when the water shoaled. When the mate reported seven fathoms, the anchor was dropped, and the ship gradually swung around. The sails were carefully stowed, and the vessel apparently was in perfect safety. In the meantime swift and rapid changes were passing in the surrounding elements. The daylight had changed to a night as dark as erebus; the water began to ripple choppy and short and broken into foam; the wind came in from the south hot and fiery, in fitful gusts and low angry moanings. The men, partaking of the surrounding influences, worked gloomily and in silence. Suddenly three successive shocks shook the vessel from stem to stern with intervals of a few seconds between the shocks. All hands with consternation rushed towards the quarter deck, shouting, "She has struck! she has struck!"

The well was sounded and the lead hove; the vessel was not leaking, and she was floating in a sufficient depth of water. The captain had but explained that the shocks had been caused by a convulsion called an earthquake, when a blinding sheet of flame shot athwart the sky, followed by a report that appalled the stoutest heart. The rain poured down in perfect torrents.

Before the crew had entirely recovered from the blinding effects of the lightning and its stunning report, another horror assailed them. A mammoth wave, foaming and lashing, came rolling in, jerking the vessel from her moorings, whirling her away to leeward, and in the darkness. It was only, however, for a moment. The crew had hardly realized their danger when the wave broke, deluging them with water and astounding them with the crash of breaking timbers. Two more smaller waves followed, and all night long the lightning flashed, the rain poured down and shock followed shock of earthquake.

When the morning dawned the crew, who had been completely paralyzed during the night, were astonished to find the ship completely wedged in the timber of the island, full three hundred yards from the water. They could hardly realize the force and power of the mighty tidal wave that had so suddenly and safely hove them on the island.

Harry had shared as deeply in the anxiety and also the wonderment as any of the crew, and as he wandered distressed and almost heart-broken along the sandy beach the evening after the wreck, his thoughts turned towards home, and how completely all was now lost. What a wreck of his own hopes and parents' happiness! The darkest hour of his life

was truly at hand. So, with thoughts the most gloomy, he strolled along the sands, kicking in his abstraction to the right, and left the oysters, thousands of which had been cast up by the terrible tidal waves the evening before. These oysters were not the common shell-fish sold in our markets, but the mother of pearl, scientifically designated as the *Oriental margarita*, possessing no value only for its jewels, the flesh being coarse, hard, tough and rank in flavor, too tough, in fact, for mastication. Harry was no naturalist, and went kicking and thinking until settling his foot rather more energetically, as a demonstrative thought flashed through his brain, against a large shell, it flew open, and from it a beautiful pearl rolled on the sand.

Although no naturalist, Harry knew what a pearl was, and had some idea of its value. Opening several other shells before it grew dark he found three more. With these he hastened to join the company of ship-wrecked messmates, who were sitting around a fire listening to the captain's plans for building or repairing the boats to carry them to the mainland.

When Harry made known his discovery, officers and crew rushed to the beach and loaded themselves with the precious shells. With their burdens they returned to the fire, and a general search ensued. A few more pearls were found. Of course there are only comparatively few of the shells that contain the gem. The knowing pearl fisher never looks for one in the young, smooth oyster. It is only the old, distorted, rough shell that is likely to contain a pearl. Fortunately, the captain was able to explain this; also to propose working in a systematic manner in regard to securing the gems. All hands agreed to continue under the ship's regulations—working in watches—using the ship's stores and dividing the proceeds of their pearl gathering as they had agreed to divide the oil taken during the voyage. A written agreement to that effect was drawn up and signed by all hands.

The next morning the work commenced, and was carried on for nearly three months; in fact, until the supply of shell fish thrown up by the wave was exhausted. In the meantime a great many pearls, large and small, had been found. The ship's boats had also been made sea-worthy, and the day was fixed for leaving the island. A division of the gems gathered was then made as justly as possible, each man taking care and charge of his own share. The captain looking out for his own and the owner of the ship's share.

Three days after leaving the island they landed in Panama, and ten days from that time Harry was in New York. Here he and the captain sold their gems. Harry's share of pearls amounted to nearly thirteen hundred dollars in money. The dark hour had passed and suddenly ushered in the glorious day. He hastened home anxious that his parents might share in his good fortune; and fortune it was for them. Mr. Hope had died suddenly a few months before this, and his heirs, not knowing or believing in the agreement in regard to the mortgage, insisted on its payment immediately. This Harry promptly attended to.

It was really a dark hour with the L.— family, suddenly dispelled by Harry's opportune arrival.

But I have heard Harry repeatedly say that the greatest and most valuable pearl he found during the voyage was *pluck*; it prompted him never to despair.

A CHEERFUL face is nearly as good for an invalid as healthy weather.

Questions and Answers

ON THE BOOK OF MORMON.

LESSON CXXXII.

Q.—What did Shiz do when he had recovered from fainting?
A.—He swore he would slay Coriantumr or be killed himself.

Q.—Did he and his men overtake Coriantumr and his men?

A.—Yes, the next day.

Q.—What then happened?

A.—They fought with one another.

Q.—What were their weapons?

A.—Swords.

Q.—When all were killed but Shiz and Coriantumr what happened to Shiz?

A.—He fainted through loss of blood.

Q.—What did Coriantumr do?

A.—He leaned upon his sword and rested a little, and then cut off the head of Shiz.

Q.—Did Shiz die easily?

A.—No; when his head was struck off, he raised upon his hands and fell struggling for breath.

Q.—How was Coriantumr affected?

A.—He fell to the ground as if he were dead.

Q.—What did the Lord tell Ether to do?

A.—To go forth.

Q.—What did he see?

A.—He beheld that the words of the Lord had been fulfilled.

Q.—What did he then do?

A.—He finished his record.

Q.—What were the last words which he wrote?

A.—“Whether the Lord will that I be translated, or that I suffer the will of the Lord in the flesh, it mattereth not, if it so be that I am saved in the kingdom of God. Amen.”

ON THE BIBLE.

Q.—When Joab heard that Abner had gone away, what did he say to David?

A.—He chided him for listening to Abner.

Q.—What did Joab do when he left the king's presence?

A.—He sent messengers to Abner and caused him to return to Hebron.

Q.—Was it with the consent of David?

A.—No.

Q.—What did Joab do to Abner?

A.—He “took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother.”

Q.—What did David say when he heard of it?

A.—“I and my kingdom are guiltless before the Lord for ever from the blood of Abner the son of Ner.”

Q.—Upon whom did David say the guilt should rest?

A.—On the head of Joab, and on all his father's house.

Q.—What did David say to Joab and to all the people that were with him?

A.—“Rend your clothes, and gird you with sackcloth, and mourn before Abner.”

Q.—What did David do?

A.—He followed the bier.

Q.—Where was Abner buried?

A.—In Hebron.

Q.—What respect was shown at his burial?

A.—“The king lifted up his voice and wept at the grave of Abner; and all the people wept.”

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, OCTOBER 15, 1877.

EDITORIAL THOUGHTS.



THE Semi-Annual Conference of the Church of Jesus Christ of Latter-day Saints, which convened in the New Tabernacle, of this city, on the 6th and terminated on the 7th of the present month, was an intensely interesting one. A peaceful, contented feeling seemed to reign in the hearts of the thousands of Saints who assembled, and the instructions that were given and the remarks that were made by the speakers were prompted by the Spirit of God, and were very comforting and edifying to those who listened.

On the afternoon of Saturday, the 6th, the names of the authorities were presented separately to the Conference, for acceptance or rejection, as the people might choose to manifest their wishes by voting. It was a most impressive occasion. The order and harmony of the organization of the holy priesthood was beautifully illustrated by the manner in which the quorums were seated. The stands, the platforms on either side of the stands and the greater portion of the body, or main floor, of the Tabernacle were occupied by those bearing the priesthood, each quorum or order being seated separately. This manner of arranging the quorums was in accordance with the plan given by the Prophet Joseph Smith, in Kirtland, and afterwards followed by President Young, in Nauvoo. The object was to obtain an expression of the feelings or wishes of the members of each quorum separately on the questions to be brought before them. To do this more effectually they were required to vote by rising to their feet and raising the right hand. When the name of an officer was presented it was first voted upon by the Twelve Apostles, and then by each of the other quorums, following through the various gradations of the priesthood, and finally ratified by the united vote of the whole assembly.

Every person present, even to the youngest child who could understand, must have been impressed, not only with the order and harmony of the organization, but also with the unanimity manifested by the people in voting. The formidable host representing some of the quorums, especially the Seventies, rising simultaneously to their feet, appearing almost like a huge wave, must also have impressed every beholder with the present magnitude of the work of God, and indicated to Him in some degree the greatness to which the Church is destined to attain to. Every boy present on that occasion who felt the least interested in the work of the Lord must have been inspired with an ambition to live worthy to be honored with some degree of the holy priesthood. The quorums of the Lesser Priesthood were represented by a great many boys and young men, and we might venture to assert that not one of those boys ever realized the honor and responsibility of his calling more keenly than he did on that occasion. He must have felt then that there was a dignity

and honor connected with even the smallest office in the priesthood that was worth striving for.

In no organization upon the face of the earth, designed by human wisdom and ingenuity, could be found the order and the unanimity of feeling and sentiment that was manifested on that occasion. Considering that the assembly was composed of persons of so many nationalities, representing, at least, our own country and most of the countries of Europe, it is remarkable, looking at it from a human point of view, that there was not one dissenting vote. Considering the past experience of the Latter-day Saints, however, in this respect, it would be more remarkable if there had been one. It must have been gratifying to every person whose name was voted upon, and could not have been otherwise than pleasing to the Almighty, to see the oneness of feeling that the Saints evinced on that occasion.

We trust that the young people who attended Conference will long remember the teachings that were given, and the good impressions that were then made upon their minds.

The enemies of the Saints have indulged in many predictions of late concerning the downfall of the Church, which they argued would be brought about by disunion and schism growing up in the midst of the people after the death of President Young. With them no doubt "the wish was father to the thought." However, those of them who were in attendance during Conference if there were any, must have had convincing proof that their predictions were likely to prove false. There was certainly no such thing as schism indicated by the feelings and actions of the Saints during the proceedings.

The Latter-day Saints have the satisfaction of knowing that they are the people chosen by the Lord to carry out His purposes. They know too, that He is directing them, and no matter what efforts are made by their enemies to effect the overthrow of the work, or what predictions they indulge in concerning it, the ultimate triumph of that work is certain.

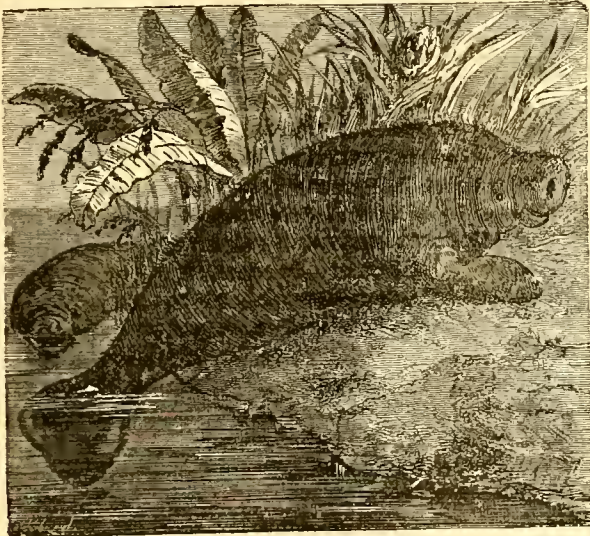
THE close of the Volume, the time when most of our present subscriptions expire, is approaching. We wish to remind our patrons of the necessity of renewing their subscriptions before they expire, that they may continue receiving the paper without interruption. We have also to request our friends who have been acting as agents for us in the various wards and settlements to make an *immediate* effort to increase the circulation of the INSTRUCTOR in their respective districts. Now is the time to canvass. Many persons are able and willing to subscribe now, when reminded of the necessity, who, if the canvassing be deferred until later in the season, will not feel so well prepared, as their surplus means will then have been spent in other directions. Through the kind efforts of our friends a most gratifying increase has been made in the lists of subscribers in many places, and we trust that they will continue in their good endeavors until every child in the midst of the Latter-day Saints shall have access to the pages of the INSTRUCTOR.

VIRTUE is certainly the most noble and secure possession a man can have. Beauty is worn out by time and impaired by sickness. Riches lead youth rather to destruction than welfare, and without prudence are soon lavished away; while virtue alone, the only good that is ever durable, always remains with the person who once entertained her. She is perferable both to wealth and a noble extraction.

THE MANATEE.

THE curious animal shown in the accompanying engraving belongs to the same general order of animals as the whale—that of *Cetacea*, though, unlike the whale, it is herbivorous in its nature, that is, it is capable of living upon herbs and vegetable matter.

The Manatees are provided with molar teeth, those parts which project from the gums being flat. They also have the faculty of dragging themselves on the ground, so as to feed on the sea-shore. Their bodies are oblong and terminate in a simple fin. Their front fins are composed of five fingers, each having three joints, and of which some at least are furnished with flat and rounded nails, coarsely resembling those of a man. They have no posterior members, that is, fins corresponding with the hind legs of quadrupeds. Their head, almost conical, is terminated in a fleshy muzzle, having, on its upper portion, very small nostrils. Their eyes are also small, and their upper lip is furnished with a mustache of stiff hairs. Their teats, placed on the stomach, become large and rounded during gestation and the suckling period. It is for this last, and also on account of the skill with which the Manatees sometimes make use of their fins for carrying their



young, that these animals have been often called mermaids, or women of the sea.

These animals collect together in large troops. Their character is mild, affectionate, and sociable. The male, which is extremely attached to his female, does not desert her in the hour of danger, but defends her till his death. The young have no less tenderness for their mother.

The fishermen know how to profit by the ties which unite all the members of the family. They try, above all, to capture first the females, because the males and the young ones follow them, to defend them or to share their fate. On the shallow, weedy shores, around islands, at the mouths of rivers, which these innocent and mild animals frequent to feed on the sea-weed, are the places to look for the Manatees. The hunter waits for the moment when they come to the surface to breathe; or else he surprises them in their sleep, floating with their muzzles above the surface of the water, in the current. When close, he throws his harpoon. The wounded animal loses its blood; this blood brings up the other Manatees to the assistance of the victim. At this fatal moment, some of them try to wrench out the murderous

weapon, the others to bite through the cord which the wounded one is dragging along with it, thus affording the fishermen an opportunity to massacre the whole troop. The unselfish devotion of these animals leads them on to their destruction.

The Manatees often leave the sea to go up rivers. For this purpose they gather together in great troops. The strongest and oldest of the males leading the way, followed by the females, with the young placed in the middle.

The flesh of the Manatees is said to be agreeable. It is considered by some to taste like beef, while others claim that the taste more resembles that of pork. Their fat is sweet, and keeps for a long time without becoming putrid.

These animals are found at the mouth of the Orinoco and Amazon rivers, and all the great water courses of tropical South America. There are also other species of the animal, one inhabiting Senegal and another the Red Sea.

Travels in India.

BY WILLIAM FOTHERINGHAM.

(Continued.)

I STEPPED up to the bungalow and told the native servant who was attending the door that I wished to see Colonel Blake. After waiting some time he made his appearance, and, accosting me in an imperious manner, desired to know what I wanted of him. I informed him that I was a missionary belonging to the Church of Jesus Christ of Latter-day Saints, from Salt Lake City, in the United States.

When I had proceeded this far he was about to shut the door in my face; but I stepped up close to him and stated that I wished to have a short interview before I left.

He told me to proceed. I continued, saying, "We have come with a message of peace and salvation to the people, and ask you to grant us the privilege of remaining in the cantonments for a short period, to give these an opportunity to hear who wish to know what we have to say."

He replied that we could not be permitted to hold forth in the cantonments, and wanted to know what had brought us there to preach, where there were so few people. Then he added, "You have your belief, and I have mine; and why not stay in your own country, instead of coming and troubling us here?"

I stated in reply that we were sent by the authority of Heaven to testify to the inhabitants of India that the Lord had restored the gospel to the earth in its ancient purity, to prepare the people who would receive it for the second coming of the Lord, which would transpire very soon. That our Father in Heaven was not trifling with the children of men; but that after our testimony would come a series of judgments that would eventually waste the people away if they did not repent.

He then broke in by asking me what business I had out in the hot wind and sun. "Are you not aware," said he, "that it is dangerous to be thus exposed?"

I told him circumstances compelled me to do as I had done. He then asked me where I was putting up. I replied that we were staying under a tree on the banks of the river, and that so far we had been unsuccessful in obtaining any shelter.

At this point of the conversation he closed the door, and I returned to our camp. We felt our situation was not very

flattering: still we were resigned and asked the Lord to open the way before us, which he did.

Being informed that a Mr. Green, a conductor in the army, had an empty bungalow, I, after resting a little, went in search of his residence, which I found situated at the foot of the hill leading to the fortress. I was soon admitted into his presence and learned that the bungalow in question was occupied, which settled this matter. I then related to him my day's experience in Chunar, and that my fellow laborer, an aged man, had been sitting since we landed from the steamer on the banks of the river without any refreshment, and exposed to the hot wind. I asked him to let us lodge with him for the night.

After consulting with his wife, he consented, remarking that he was a Christian of the faith of the Swedenborgians, and would give us a night's lodgings and risk it. He farther remarked that the prejudice of the people of Chunar was entirely against us, from the highest to the lowest. He said that he would receive no credit from them for any kindness extended to us; still, he professed to be a follower of Jesus, and would not be justified in turning us away for one night.

After resting for some time, I became so stiffened through my over exertions on foot, in the unsufferable heat, that it was painful for me to use my limbs. Mr. Green sent three servants, whom I directed where to find Elder Carter, who soon returned bringing him and our baggage. Our kind host furnished us with supper and plenty of filtered water to drink, which greatly refreshed us. We felt to bless the donor and thank the Lord for thus opening the way before us.

Before proceeding farther I will digress a little from my subject, and briefly describe to my readers the means adopted by the Anglo-Indians for their comfort. They dwell in the inland stations, which are subjected to the hot winds that prevail from the west and north-west, from the end of March till the first or second week in June, which is the beginning of the rainy season. In the first place, in the construction of houses, or bungalows, in which they live, one prominent feature is always kept in view; that is, air and shade. The symmetry and adornment of houses are sacrificed to gain these considerations. The bungalows have a general resemblance, although differing, of course, much in size and style, according to the taste and circumstances of the owner. Some are of two stories, but generally they consist of a ground floor, the outside of which is more like a barn than a dwelling house, having a huge steep roof composed of tiles or thatch sloping down to the pillars of the verandah, which surrounds the building. They are arranged by having a central room called the "hall." A room similar to the hall opens on the front verandah, with another opening on the back verandah, and three narrow rooms on each side of these, with a bathing room on each corner of the bungalow. The doorways are covered with the chick, a kind of gauze work composed of green painted strips of fine bamboo, admitting air and light, and keeping out the flies and mosquitoes. The floors are made of "chunam," (a finely tempered clay which makes a very good floor when covered with mats), and overlaid with a blue carpet or printed calico. For refrigerative purposes during the prevalence of the hot winds, in addition to the punkah, which I have already described in a former chapter, are the khus khus, tatties and the thermantidote. The first are thick mats made from a peculiar kind of grass which grows in the vicinity, and are made to fit the windows. A servant, called the "bhastie," whose caste is to carry water on his back in goat or pig skins (which, when filled, give the

trunk shape of the animal from which they were taken) keeps them well saturated. The hot wind striking the wet mats is reduced to the temperature of the water, thus rendering the inside of the bungalow very pleasant and agreeable. The second is a machine similar to a fanning mill, fixed into an aperture in the wall, so that the current produced can be utilized by the inmates for their comfort.

The water used for drinking purposes is filtered by passing through a series of earthen pots filled with coarse and fine sand, one being filled with charcoal, and being so arranged that the water leeches from one to the other through a small hole in the bottom of each. It is then put into "gargolets," or large earthen bottles, wrapped in wet clothes, and placed in the verandah to be exposed to the hot winds. This process renders it very palatable.

These bungalows are usually erected in the centre of an enclosed space, or garden, called the compound, giving ample room for the several outhouses, to accommodate the retinue of servants which every European is obliged to have. The trees and fruits of these compounds are pleasing to the sight and delicious and welcome to the over-heated and exhausted occupants of the dwellings.

(To be Continued.)

THE MOUNTAIN ALLIGATOR.

BY J. L. BARFOOT.

IN the southern part of this Territory a large lizzard is found, which, on account of its general appearance, probably, has received the name of "mountain alligator." In Mexico, New Mexico and Arizona it is called "healy monster." It is reported as having been seen in Southern Colorado, although no account is given about it in the report of a survey of that State. This reptile is described in works on Mexican herpetology as the *heloderma suspectus*, of Cope. The creature is frequently found in Southern Utah, where it lives, probably, on insects. It will thrive pretty well on a diet of birds' eggs, and appears to be soon reconciled to a state of captivity.

This animal is frequently two feet in length. It is enclosed in a kind of armor, consisting of wart-like scales. The skin is marked with brownish-black, in irregular blotches somewhat approaching symmetrical forms. The head is flat, and of triangular shape. The fore and hind legs are turned out at right angles from the body the length of the thigh, from whence they descend to support the animal on wide feet, usually marked with the same colors as the body. The tail is cylindricat, banded, and gradually tapers to a point, which is tipped with the same color as the blotches. The tongue is forked: the teeth conical and sharp, and the eyes somewhat obscure, by reason of their resemblance to a circle of scales by which they are surrounded.

This animal is regarded by some eminent scientists as one of the ancient varieties of saurians, of which the remains are occasionally found in the fossil state. It is supposed that, in the struggle for life, the conditions have continued favorable to the perpetuation of the species. Of course, all this is mere conjecture. There is much difference of opinion among biologists as to the origin of species. That there is a resemblance of parts in animals and an apparent relationship, there can be no doubt; but the assertion of our late President,

Brigham Young is better than any hypothesis on the subject: "Every creature is of its own kind, and distinct from every other. There never was, and there never will be any union of different animals to produce a fertile variety. Man is a distinct being from every other animal; he always was, and always will be. I defy the world to prove otherwise."

Chapter for the Little Ones.

ABOUT THE WORLD.

THE world is round, in shape like an orange, it is flat at the ends. The north end is the North Pole, the south end is the South Pole. The earth was made for the home of man; the Lord made it. On the land men live; so do beasts and birds. Plants, such as trees, flowers, grass and mosses grow on the earth. Fish live in the seas and in the waters. Great whales live in the seas of the north and south. The north seas are cold, so are those of the south; they get less sun than other parts of the earth do. Some kinds of plants grow in the seas, they are called sea-weeds.

The sun gives light and warmth to things on the earth. All things which live need light and heat. Without the sun all things would die. The sun shines on the moon; we see the light, and say the moon shines; but it is the light it gets from the sun we see. We see the light which shines on things. Without light no-thing could be seen. What a dark world this would be without the sun. There would be no life nor light! We love the Lord who gives us light and warmth; He is "the light and life of the world," that is, of all things which live there-on.

J. L. B.

"ROBES and fur gowns hide all. Plate sins with gold, and the strong lance of justice hurtless breaks; arm it in rags, a pigmy's straw doth pierce it."

INCIDENTS OF A MISSION.

BY ELDER C.

WHILE ELDER C. and his companion were drying their clothes the wife of the kind man who had taken them in proceeded to prepare some food for them. It was a very simple, frugal meal, but her husband said it was the best they had, for he had been sick and out of work so long that the town had to help him; but though he was so poor he would willingly divide his last meal with a man who was in want, particularly a man who preached the gospel. The missionaries ate of the simple meal with thankful hearts and prayed God to bless their kind friend.

After eating, the subject of a lodging was broached. Their kind friend, whose name was Joseph Latimore (we print it in full, because he deserves to have it placed on record,) said he would gladly keep the missionaries over night, but he had no bed for them. "However" said he, "I will take you to the house of a pious and wealthy Methodist lady, who will be sure to give you a lodging. She always keeps traveling ministers over night, when they visit the village."

ELDER C. had some misgivings when he heard Mr. Latimore tell how pious the lady was. However, he and his companion went with Mr. L. to the lady's house. He introduced the missionaries as Elders from Utah, who desired to obtain lodging, and who would pay for the same, there being no hotel in the place. She begged to be excused, and declined to accommodate the Elders, much to the surprise of Mr. Latimore, who next led them to a well-to-do farmer, who, he said, could accommodate them, just as well as not. Their application was met with the reply, "It is impossible for me to keep you," which Mr. Latimore said he knew to be false.

They next went to a wealthy farmer who had formerly kept a number of boarders, but he was even more gruff in his refusal to keep the Elders over night. It still rained steadily, and things looked more and more as if our missionaries would have to walk to the next town or stay out all night in the storm. The health of Elder S. was such as to make it dangerous to do either. Mr. Latimore was more and more astonished with each successive refusal, and finally said that he knew of but one more place to apply at where he was certain they had a spare bed. That was at a Methodist minister's, who had lately retired from the pulpit, after having preached in the village for fifty years. As they approached the house they saw him in the barn. ELDER C. stepped up to him, told him who and what he and Elder S. were, and asked if they could be kept over night. The minister looked "no," but said nothing.

ELDER C. proceeded to state that his companion was ill, that they had been refused lodging at several houses where they had applied, though they were willing to pay. The old preacher hesitated and finally said: "I'm afraid I can't accommodate you, as my wife is hardly able to wait on strangers." "All we want is a shelter for the night; we have had supper, and can go our way before breakfast," said ELDER C. Still the old gentleman hesitated. ELDER C. now felt determined to present his request in a way that would touch the old minister, unless his heart was hard as stone, and said: "We are servants of Jesus Christ, traveling among strangers, preaching His gospel. My companion is sick and able to go no farther, and in the name of Jesus Christ we ask you for a night's lodging, for which we will pay you. You, having

preached the gospel for fifty years, know the promises made to those who entertain the servants of God; and you also know the penalty for refusing to relieve them," or words to that effect.

The old man muttered some excuses which ELDER C. did not hear plainly, and turned away, when ELDER C. simply said "Good day sir," and turned and walked away also. As he did so he heard the minister mutter something about "keeping one of them," but he did not care to listen farther. Mr. Latimore was a witness to the conversation, and was much astonished. He had always looked upon the old minister as a model Christian, and was very much surprised at his conduct.

"There is just one more place in the village," said he, "where I think it possible for you to get accommodated," and he led them to the house of a mechanic named Mr. Gage, whose name should also be put on the roll of honor, as will presently appear.

(To be Continued.)

[Our readers may have wondered why the interesting serial, of which the foregoing in a chapter, was stopped so abruptly in No. 14, and not since continued until the present. It is due the author to state that it was from no fault of his. The copy was lost.—Ed. J. I.]

Biography

JOSEPH SMITH THE PROPHET.

(Continued.)

GENERAL DONIPHAN'S movement in withdrawing his brigade frustrated the plan of the mobocrats which they had arranged for the killing of Joseph and the other brethren. To have shot them in Far West was what they wanted; but not being able to unite on that, they concluded to carry them to Jackson County. By using many entreaties, Joseph and his companions were permitted, under a guard of five or six men each, to go and visit their families. At the sight of their husbands and fathers in the hands of these cruel men as prisoners, their wives and children were almost heart-broken. They knew that the court martial had sentenced them to be shot, and they knew also that the mobbers would like to have an excuse for killing them. What hope could they have, then, that they would ever see them again, now that they were in the hands of their enemies and they were going to carry them off? No wonder that wives and children wept, and almost felt as if they would never see their dear ones again in this life!

There was not much time allowed for leave-taking. Though the Saints were overwhelmed with grief, their enemies were not moved; they hurried them away from their families in the most cruel and heartless manner. This was on the 2nd of November, and they started that day in the direction of Independence, Jackson County, under a strong guard, commanded by Generals Lucas and Wilson. It had been doubtful about Joseph and his brethren ever getting away alive out of the hands of the men who had them as prisoners; but, as they arose and commenced their march on the morning of the 3rd, Joseph spoke to the brethren who were with him in a low, but cheerful and

confidential tone, and said "Be of good cheer, brethren, the word of the Lord came to me last night, that our lives should be given us, and that, whatever we might suffer during this captivity, not one of our lives should be taken."

These words were very consoling to men in their position. How blessed a privilege it is to live in an age when prophets are on the earth and when revelation can be obtained through them! No one but a prophet of the Lord could have known that they would escape, and be able to make such a promise to them in truth. Joseph's words were literally fulfilled.

Lucas hurried off to Independence with his prisoners. He had received a message from John B. Clark, ordering him to return to Far West, as he was there with a large army. Lucas would not comply with the demand. He was anxious for the honor of exhibiting them to the people of Jackson County as his prisoners. Clark was equally desirous to have that honor, and Lucas was afraid that he would send an army to take them from him. Lucas and the others were proud of having them as their prisoners. All along the road they were exhibited to the people like so many strange animals. One of the women who came to see them asked the troops, which of the prisoners was the Lord whom the "Mormons" worshiped. One of the guard pointed to Joseph, and said, "this is he." The women then turned to Joseph, and enquired whether he professed to be the Lord and Savior. Joseph told her that he professed to be nothing but a man, a minister of salvation, sent by Jesus Christ to preach the gospel. This answer surprised the woman. She began to inquire into the doctrine which Joseph believed. He commenced and preached a discourse to her and her companions and to the wondering soldiers. They listened with breathless attention, while he taught the doctrine of faith in Jesus Christ, and repentance and baptism for the remission of sins, with the promise of the Holy Ghost, as recorded in the second chapter of the Acts of the Apostles.

The woman was satisfied, and praised God in the hearing of the soldiers. She went away praying that God would protect and deliver Joseph and his brethren.

A few months previous to being taken prisoners, Joseph had publicly delivered a prophecy that a sermon should be preached in Jackson County by one of the Elders before the close of the year 1838. At that time if an Elder had attempted to preach in that County, the people there would have killed him, they were so enraged against the Saints. Those who heard of this prediction of Joseph's did not know how it would be fulfilled. But the Lord who inspired him to make it had the power to have it brought to pass. By preaching the sermon to the woman and the soldiers Joseph accomplished the prophecy, and the mob by taking him prisoner to Jackson County gave him the opportunity of doing so, and thereby fulfilled the word of the Lord.

They arrived at Independence in the midst of a great rain. But a multitude of spectators had assembled to see them. The bugles sounded a blast of exulting joy as they were paraded in martial triumph through all the principal streets. They were put into an old log house, and the people crowded in to examine them. After their arrival at Independence, they were treated with some degree of hospitality, and they spent most of their time in preaching and conversation. This had an excellent effect; a great amount of prejudice was removed, and many of the people began to feel very favorable towards Joseph and the brethren with him.

(To be Continued.)

INDIAN CURIOSITIES.

BY R. H. S.

PROBABLY many of the readers of the INSTRUCTOR would be interested in reading a description of some of the many curious scenes to be viewed by the observing traveler in passing through the Territories of Arizona and New Mexico. One of these is Owen's Lake. It is situated in the very top of the Mogollon Mountains, is about two thousand yards across, and it is probably half that distance from the brim of the basin down to the surface of the water. This lake is surrounded by an almost perpendicular wall of rocks, and the only entrance we could see to the water from the point where we viewed it, was a narrow and winding trail of the deer or antelope. These animals come from the surrounding forests to this lake to get water. The surface of the lake seemed to be swarming with ducks and geese.

Again, on the south and west side of this range of mountains, and about six miles east of Rio Verde, we found another lake, similar to that described, only not so large. It was probably three hundred yards across, and as many from the brim of the basin down to the surface of the water. The natives say that the water in this lake is of a great depth.

The most interesting feature about this little lake in the side of the mountain, or rather on a plateau running out from the side of the mountain, is that between the brim of the basin and the surface of the water the walls are almost as perpendicular as the wall to a common well, and against this wall on projecting shelves and crags are built many little stone houses or forts. These were used as places of retreat and refuge by some of the native tribes, in days long since past, who fled to them for protection from antagonistic tribes of natives, by whom they were persecuted, or with whom they were at war. It is said that many years ago, when those tribes became hostile, they would build fortresses and strongholds in all such places as this and carry to them all kinds of food for their sustenance, that when they were overcome by surrounding powers they could flee to these places and keep the enemy at bay until they either became tired and left, or else starved the poor refugees to death. The reason is plainly seen for building in and around the walls of such lakes; as there was plenty of water in them, and where the enemy could not get at it, so they were comparatively secure as long as their food held out.

We were also told that in many of these little houses there remained many of the implements, in a good state of preservation, that were used by the inhabitants hundreds of years ago. They consist mostly of old water jars, and a great variety of pottery, made by hand, and painted in different shades and colors from the natural dyes found in the mountains. Upon these vessels of pottery are painted the shapes or pictures of different kinds of animals, commonly known at that day by the natives. After being painted they were doubtless burned, by a fire being made inside as well as outside of them; and then, when partially cool, glazed with a kind of liquid made from minerals found in the mountains.

The manner in which the present natives of that region manufacture their pottery ware, and which is doubtless the same style as that practiced there in ages past, is quite interesting.

I have no doubt that it would be a great pleasure as well as a curiosity for many of the little readers of the

INSTRUCTOR, and probably some older ones too, to see those poor illiterate Indian women sit down with a pile of mud in front of them, and mould and fit and build up one of those large jars, with no other tool than a small shell, something in the shape of the bowl of a common iron spoon. There they will sit for hours at a time, and work their mud with their hands, like our mothers and sisters work dough in preparing it to bake. When it is properly tempered they take a handful of the mud and after a great deal of patient work get the bottom of one of their vessels shaped, after which the sides are more easily built and shaped. I have watched some of the women of the present tribes work faithfully for hours at one of those jars, and then, when almost completed, I have seen it, by some slight accident, fall all to pieces. But never, when such an occurrence happened, could I detect the least bit of aggravation manifested. She would go on singing her chant, and quietly remix the crumbled ware into mortar, and begin again. And very likely the same accident would again occur; but still she would not be discouraged and fret, like many of the more enlightened classes, but would commence her works anew, as if her constant motto was, "If at first you don't succeed, try, try again."

SUNDAY LESSONS.
FOR LITTLE LEARNERS.

HISTORY OF JOSEPH SMITH, THE PROPHET.—LESSON LX.

Q.—Did Governor Boggs accomplish anything by having Joseph illegally arrested?

A.—No; Joseph was set at liberty, according to law.

Q.—What remarkable prophecy did Joseph Smith utter on August 6th, 1842?

A.—That the Saints would continue to suffer much persecution and death, and many would apostatize.

Q.—What else did he prophesy?

A.—That some of them would live to help to build settlements and cities in the Rocky Mountains.

Q.—What took place on the 12th of August, 1842?

A.—At a special conference many Elders were called on a mission to the States, and received instructions from Joseph and the Twelve.

Q.—How many Elders went forth on this important mission?

A.—About three hundred and eighty.

Q.—What was the condition of public feeling in the States at this time?

A.—One of great excitement and bitter persecution.

Q.—Upon what subject did Joseph write an address to the Saints on the 1st of September.

A.—Baptism for the dead.

Q.—What did the Lord reveal to Joseph at this time?

A.—That for his own and the people's safety, he had better leave Nauvoo for a short season.

Q.—Where did he go to for a while?

A.—He went to the houses of Bishops Newel K. Whitney and Edward Hunter.

Q.—How long did he remain in the houses of these brethren?

A.—About ten days.

Q.—Where else did he stay to hide up from his enemies?

A.—He stayed at the house of James Taylor (father of President John Taylor) nearly three weeks.

Q.—What paper was Joseph Smith editor of at this time?

A.—The "Times and Seasons."

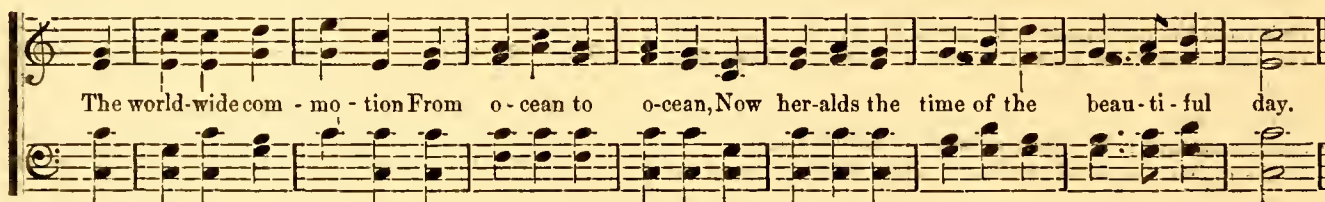
IDLENESS is emptiness; the tree in which sap is stagnant remains fruitless.

BEAUTIFUL DAY:

WORDS BY J. L. TOWNSEND.

Allegretto.

MUSIC BY WILLIAM CLAYSON.

*Moderato:*

- 1 In many a temple
The Saints will assemble,
And labor as saviors of dear ones away;
Then happy reunion,
And sweetest communion
We'll have with our friends in the beautiful day.
- 2 Still let us be doing,
Our lessons reviewing,
Which God has revealed for our walk in His way,

- And then, wondrous story,
The Lord in His glory
Will come in His power in the beautiful day.
- 3 Then, pure and supernal,
Our friendship eternal,
With Jesus we'll live and His counsels obey;
Until ev'ry nation
Will join in salvation,
And worship the Lord of the beautiful day.

GOOD BOOKS.

"DICKENS' HISTORY OF ENGLAND."

As an authentic historical work, suitable to place in the hands of a child, we know of none preferable to Dickens' History of England, complete in one volume. It is written in the author's simple and most pleasing style, nicely illustrated, and sold for \$1.00.

"THRIFT."

This excellent work, by Samuel Smiles, author of Self-Help, (which we have already noticed) is a book which we can most cheerfully recommend to our young people, and, in fact, to any person, to read. It treats on industry, habits of thrift, methods of economy, etc.; is written in an exceedingly interesting style, and is sold for \$1.25.

The above mentioned books can be obtained at Jas. Dwyer's bookstore, in this city.

JUVENILE INSTRUCTOR

Is Published in Salt Lake City, Utah Territory,

ON THE FIRST & FIFTEENTH OF EVERY MONTH.

GEORGE Q. CANNON, - - - - - EDITOR.

TERMS IN ADVANCE

Single Copy, per Annum - - \$2.00.

On Copies sent by mail outside of Salt Lake County Ten Cents per year additional will be charged for Postage.

Office, South Temple Street, one block west of Tabernacle, Salt Lake City, Utah.